

# NAGUALISM.

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A STUDY

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## Native American Folk-lore and History.

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*Nagualism. A Study in Native American Folk-lore and History.*

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1. The words, a *negvel*, *negvalion*, a *negualid*, have been current in English prose for more than seventy years; they are found during that time in a variety of books published in England and the United States,\* yet are not to be discovered in any dictionary of the English language; nor has *Negvalion* a place in any of the numerous encyclopedias or "Conversations Lexicons," in English, French, German or Spanish.

This is not owing to its lack of importance, since for two hundred years past, as I shall show, it has been recognized as a cult, no less powerful than mysterious, which united many and diverse tribes of Mexico and Central America into organized opposition against the government and the religion which had been introduced from Europe; whose members had acquired and were bound together by strange faculties and an occult learning, which placed them on a par with the famed tinamur-girts and theodidacts of the Old World; and which preserved even into our own days the thoughts and forms of a long unexpressed ritual.

In several previous publications I have referred briefly to this secret sodality and its aims,† and now believe it worth while to collect my scattered notes and present all that I have found of value about the origin, aims and significance of this Hiansinian Mystery of America. I shall trace its geographical extension and endeavor to discover what its secret influence really was and is.

2. The earliest description I had of its particular rites is that which the historian Herrera gives, as they prevailed in 1530, in the province of Cerquin, in the mountainous parts of Honduras. It is as follows:

"The Devil was accustomed to deceive these natives by appearing to them in the form of a lion, tiger, coyote, lizard, snake, bird, or other animal. To these appearances they apply the name *Negualid*, which is as much as to say, guardian or companion; and when such an animal dies, so does the Indian to whom it was assigned. The way such an alliance was formed was thus: The Indian required to some very retired spot

\* These words enter a number of *Kama* in the English translation, published at London in 1802, of Dr. Paul Pallas's *Reise Ostlich u. westlich*. The form beyond the point of which, or word, or use it has been generally adopted and should be preferred.

† For instance, in "The Kama of the Gods in the Kiche Myths," pp. 21, 22, in *Proceedings of the American Anthropological Society*, vol. 1; *Journal of the Anthropological Society*, p. 40; *Image of an Americanist*, p. 128, etc.

and there appended to the stream, rocks and trees round him, and weeping, implored for himself the favors they had conferred on his ancestors. He then sacrificed a dog or a fowl, and drew blood from his tongue, or his nose, or other parts of his body, and turned to sleep. Either in his dreams or half awake, he would see some one of those animals or birds above mentioned, who would say to him, 'On such a day go hunting and the first animal or bird you see will be my form, and I shall remain your companion and *Nagual* for all time.' Thus their friendship became so close that when one died so did the other; and without such a *Nagual* the natives believe no one can become rich or powerful."<sup>2</sup>

This province of Chiagua appears to have been peopled by a tribe which belonged to the great Mayan stock, akin to those which occupied most of the area of what is now Yucatan, Tabasco, Chiapas and Guatemala.† I shall say something later about the legendary ancestors whom their traditions recalled as the teacher of their ancestors and the founder of their nation. What I would now call attention to is the fact that in none of the dialects of the specifically Mexican or Aztec stock of languages do we find the word *nagual* in the sense in which it is employed in the above extract, and this is strong evidence that the origin of *Nagualism* is not to be sought in that stock.

3. We do find, however, in the Nahuatl language, which is the proper name of the Aztecs, a number of derivatives from the same root, viz., among them this very word, *Nahuatl*, all of them containing the idea "to know," or "knowledge." The early missionaries to New Spain often speak of the *wowalli* (plural, *waxahuallin*), masters of mystic knowledge, doctors in the black art, wizards or sorcerers. They were not always evil-minded persons, though they seem to have been generally feared. The earliest source of information about them is Father Sahagun, who, in his invaluable History, has the following paragraph:

"The *watritli*, or magician, is he who frightens men and backs the blind of children during the night. He is well skilled in the practice of this trade, he knows all the arts of sorcery (*owallia*), and employs them with cunning and ability; but for the benefit of men only, not for their

<sup>2</sup> *Memorias de los Indios de Yucatan*, Dec. 15, 1793, vol. 4.

† It is especially in the territory of the Choctaw Indians, spoken to this day in the vicinity of the flourishing city of Canton, Mississippi. Choctaw has in the vocabulary nearly fifty words of this celebrated class. On this subject, see also J. Lee, *Choctaw Grammar and Dictionary* (Baltimore), pp. 104-5.

injury. Those who have recourse to such arts for evil intents injure the bodies of their victims, cause them to lose their senses and smother them. These are wicked acts and sacrilegious."<sup>2</sup>

It is evident on examining the later works of the Roman clergy in Mexico that the Church did not look with any such lenient eye on the possibly harmless, or even beneficial, exercises of these magical devices. We find a further explanation of what they were, preserved in a work of instruction to missionaries, published by Father Juan Bautista, at Mexico, in the year 1600.

"There are magicians who call themselves *coahuaceros*,† and also by the term *manabaztli*, who conjure the winds when there is danger of hail, so that the crops may not be injured. They can also make a crook look like a serpent, a man like a scorpion, a piece of stone like a scorpion, and similar deceptions. Others of these *manabaztli* will transform themselves to all appearances (*segun la apariencia*), into a tiger, a dog or a weasel. Others again will take the form of an owl, a cock, or a weasel; and when one is preparing to smite them, they will appear now as a cock, now as an owl, and again as a weasel. These call themselves *manabaztli*."‡

There is an evident attempt in this somewhat confused statement to distinguish between an actual transformation, and one which only appears such to the observer.

In another work of similar character, published at Mexico a few years later, the "Road to Heaven," of Father Nicolas de Leon, we find a series of questions which a confessor should put to any of his flock suspected of these necromantic practices. They reveal to us quite clearly what these occult practitioners were believed to do. The passage reads as follows, the questions being put in the mouth of the priest:

"Art thou a soothsayer? Dost thou forecast events by reading signs, or by interpreting dreams, or by water, making circles and figures on its surface? Dost thou sweep and consecrate with flower garlands the places where idols are preserved? Dost thou know certain words with which to conjure for success in harrowing, or in sowing rain?

"Dost thou work the blood of others, or dost thou wander about at night, calling upon the Demons to help thee? Hast thou drunk poison, or hast thou given it to others to drink, in order to find out secrets, or to discover where jewels or lost articles were? Dost thou know how to speak to vipers in such words that they obey thee?" §

\* *Recopilacion de Indias, Archivo de la Santa España*, LIX. 2, cap. 9.

† Derived from *coahuac*, to conjure against hail, *coatl* (and serpent, *hail*). *Alonso de Molina, Vocabulario Mexicano*, 1606, voce.

‡ *Bautista, Advertencias para los Confesores*, fol. III (Mexico, 1603).

§ *Tratado de Leon, Camino del Cielo*, fol. 111 (Mexico, 1613).

4. This interesting passage lets in considerable light on the claims and practices of the magicians. Not the least important item is that of their use of the intoxicant, *peyote*, a decoction of which it appears played a prominent part in their ceremonies. This is the native Nahuatl name of a certain plant, having a white, tubercous root, which is the part employed. It is mentioned as "puliste" or "peyote" in the *Farmacopoea Mexicana* as a popular remedy, but its botanical name is not added. According to *Uru y Tzucuno*, it is one of the *Compositae*, a species of the genus *Coccolia*.<sup>6</sup> It is referred to in several passages by Father Sahagun, who says that it grows in southern Mexico, and that the Aztecs derived their knowledge of it from the older "Chichimeca." It was used as an intoxicant.

"Those who eat as drink of this peyote see visions, which are sometimes frightful and sometimes ludicrous. The intoxication it causes lasts several days. The Chichimeca believed that it gave them courage in time of danger and diminished the pangs of hunger and thirst."<sup>7</sup>

The use was continued until a late date, and very probably has not yet died out. Its composition and method of preparation are given in a list of beverages prohibited by the Spanish authorities in the year 1524, as follows:

"*Peyote*: Made from a species of vinegrille, about the size of a brilliant ball, which grows in dry and sterile soil. The natives chew it, and throw it into a wooden mortar, where it is left to ferment, some leaves of tobacco being added to give it pungency. They consume it in this form, sometimes with slices of peyote itself, in their most solemn festivities, although it dulls the intellect and deprives gloomy and brutal visions (sombras muy feasasas)."<sup>8</sup>

The *peyote* was not the only herb prized as a means of casting the soul into the condition of hypnotic union with divinity. We have abundant evidence that long after the conquest the roots of the plant called in Nahuatl the *olololiqui* were in high

<sup>6</sup> *Uru y Tzucuno*, in *Anales del Museo Nacional de Mexico*, Tom. III, p. 130.

<sup>7</sup> Sahagun, *Historia de Nueva España*, Lib. 2, cap. 28, and Lib. 10, cap. 7. Bernardino has the following on the mysterious properties of this plant: "Trial ferunt de hoc mallo miltale (a modo dicitur de quibusdam inter eos et Chichimeca, de quibusdam inter quosdam promissis promissores: utrumque requirit de deo et de imperio in eo habet? Annon illis dicitur mallo et miltale? Quod est dicitur, et alio quodam loco est signum? Itaque hoc mallo et miltale Chichimeca in promissis mallo et miltale signum. miltale." Francisco Hernandez, *Historia Plantarum Novae Hispaniae*, Tom. III, p. 74 (22), Madrid, 1595.

<sup>8</sup> *Dispositio Difformis, Appendix*, Tom. I, p. 322 (Mexico, 1524).

actum for this purpose. In the Confessionary of Father Bartholomæ de Alva the priest is supposed to inquire and learn as follows :

" Question. Hast thou loved God above all things? Hast thou loved any created thing, adoring it, looking upon it as God, and worshipping it ?

" Answer. I have loved God with all my heart ; but sometimes I have believed in dreams, and also I have believed in the sacred herbs, the paper, and the *chichiquil* ; and in other such things (*pensamientos de temblad, de superstición, de papel, de chichiquil, pensamientos de malignidad*)."<sup>8</sup>

The roots of the *chichiquil* appear to have been employed externally. They were the efficient element in the mysterious unguent known as "the divine remedy" (*respeto*), about which we find some information in the works of Father Augustin de Valencourt, who lived in Mexico in the middle of the seveneenth century. He writes :

" The pagan priests made use of an elixium composed of insects, such as spiders, scorpions, centipedes and the like, which the neophytes in the temples prepared. They turned these insects in a basin, collected the ashes, and rubbed it up with green tobacco leaves, living worms and insects, and the powdered seeds of a plant called *chichiquil*, which has the power of inducing visions, and the effect of which is to destroy the reasoning powers. Under the influence of this elixium, they conversed with the Devil, and he with them, practicing his deceptions upon them. They also believed that it protected them, so they had no fear of going into the woods at night.

" This was also employed by them as a remedy in various diseases, and the soothing influence of the tobacco and the *chichiquil* was attributed by them to divine agency. There are some in our own day who make use of this elixium for sorcery, shouting themselves up, and losing their reason under its influence ; especially some old men and old women, who are prepared to fall as easy prey to the Devil."<sup>9</sup>

The botanist Hernandez observes that another name for this plant was *cacahiball*, "serpent plant," and adds that its seeds contain a narcotic poison, and that it is allied to the genus *Solanum*, of which the deadly night-shade is a familiar species. He speaks of its use in the sacred rites in these words :

" *Infernum sacrificii, cum videret volens venari cum superior, ac responsum acciperet ab eis, ex remanebat planta, ut desuperaret, milleque phantasmata et demones observationem effugere circumspicerent.*"<sup>10</sup>

<sup>8</sup> Confessionario Mayor y Menor de Santos Mexicanos, fol. 2, verso (Mexico, 1810).

<sup>9</sup> Valencourt, *Novus Medicus*, Part. II, cap. 5.

<sup>10</sup> Hernandez, *Historia Natural de las Indias*, Tom. vi, p. 81.

Of the two plants mentioned, the *alohicahui* and the *payotl*, the former was considered the more potent in spiritual virtues. "They hold it in as much veneration as if it were God," says a theologian of the seventeenth century.\* One who partook of these herbs was called *payotl* (from the verb *pay*, to take medicine); and more especially *tlachiqui*, a seer, referring to the mystic "second sight," hence a diviner or prophet (from the verb *tlachia*, to see).

Tobacco also held a prominent, though less important, place in these rites. It was employed in two forms, the one the dried leaf, *picotl*, which for sacred uses must be broken and rubbed up either as an or nine times; and the green leaf mixed with lime, hence called *tsentzicotl* (from *tsentzill*, lime).

Allied in effect to these is an intoxicant in use in southern Mexico and Yucatan, prepared from the bark of a tree called by the Mayas *tsot-ché*. The whites speak of the drink as *pilorilla*. It is quite popular among the natives, and they still attribute to it a sacred character, calling it *yaq ha*, the first water, the primal fluid. They say that it was the first liquid created by God, and when He returned to His heavenly home He left this beverage and its production in charge of the gods of the rains, the four *Pab-Ahuna*.†

5. Intoxication of some kind was an essential part of many of these secret rites. It was regarded as a method of throwing the individual out of himself and into relation with the supernatural powers. What the old historian, Father Joseph de Acuña, tells us about the clairvoyance and telepathy of the aborigines might well stand for a description of their modern representatives:

"Some of them sometimes take any shape they choose, and fly through the air with wonderful rapidity and for long distances. They will tell what is taking place in remote localities long before the news could possibly arrive. The Spaniards have known them to report battles, victories and deaths, occurring two hundred or three hundred leagues distant, on the very day they took place, or the day after.

\* Dr. Antonio de la Serna, *Historia de las artes de Indios para el Comodoro de las Indias y Antropología de México*, p. 116. This interesting work was composed about 1610-15, at the suggestion of the Viceroy by a Jesuit of the University of Mexico, but was not printed at Madrid, in 1699, from the MS. Scattered by Dr. B. Lema, under the editorship of Dr. Marguile de la Torre and Valle.

† MS. of the Isthmian Nation, and *Informe al Excmo. Sr. D. Felipe Pascual*, Tom. I.



"To practice this art the sorcerers, usually old women, shut themselves in a house, and immerse themselves to the degree of losing their reason. The next day they are ready to reply to questions."<sup>6</sup>

Plants possessing similar powers to excite vivid visions and distort the imagination, and, therefore, employed in the magical rites, were the *chinimague*, in Michoacan, and the *chavaco*, in lower California.<sup>7</sup>

6. In spite of all effort, the various classes of wonder-workers continued to thrive in Mexico. We find in a book of sermons published by the Jesuit Father, Ignacio de Paredes, in the Nahuatl language, in 1761, that he strenuously warns his hearers against invoking, consulting, or calling upon "the devilish spell-binders, the magicians, and those who conjure with smoke."<sup>8</sup>

They have not yet lost their power; we have evidence enough that many children of a larger growth in that land still listen with respect to the recitals of the mysterious faculties attributed to the *sanahuatlins*. An observant German traveler, Carlos von Gager, informs us that they are widely believed to be able to cause sickness and other ills, which must be counteracted by appropriate ceremonies, among which the reading aloud certain passages of the Bible is deemed to be one of the most potent.<sup>9</sup>

The learned historian, Orusco y Sierra, speaks of the powers attributed at the present day to the *nahuals* in Mexico among the lower classes, in these words:

"The *nahual* is generally an old Indian with evil eyes, who knows how to turn himself into a dog, woolly, black and ugly. The female which can convert herself into a ball of fire; she has the power of flight, and at night will enter the windows and suck the blood of little children. These sorcerers will make little images of wax or of clay, then stick into them the thorn of the maguay and place them in some secret place; you can

<sup>6</sup> *Amalia, de la Historia Moral de Indias*, Lib. v, cap. 26.

<sup>7</sup> Cf. the *Chinimague* mentioned by him: "Algunos nativos encierran en una peñuela seca, o que devese, muchas hierbas que producen fantasmas, y multiplican longiniquas maravillas sobre aguas, calabazas secas, y cualquier otro objeto misterioso." *Ibid.* *Proc. Soc. Mexica.*, Tom. III, p. 252. The diseases and its cures are described by Father Youngman in his *History of California*, etc.

<sup>8</sup> "En Mexico, terrible es que, en Sanhuatlins, se dice en voz alta, Paredes, *Propheta de los Indios*, p. 123 (Mexico, 1776). The *Sanahuatlins*, "those who work with smoke," were probably doctors, who supplied the nation from the *Sanahuatlins* by means of their in the air. The last of these were also found in Peru, where they were called *Sanahuatlins* (*Proc. Soc. Mexica.*, p. 25-26).

<sup>9</sup> Von Gager, *Ueber die Geschichte der Indianer*, Berlin, 1784, p. 104.

in men that the power against whom the conjuration is practised will find pain in the part where the thorn is inserted. There still exist among them the medicine-men, who treat the sick by means of magical incantations, call upon the spirits, pronounce magical incantations, blow upon the part where the pain is, and draw forth from the patient thorns, worms, or pieces of stone. They know how to prepare drinks which will bring on sickness, and if the patients are cured by others the convalescents are persuaded to throw something of their own away, as a lock of hair, or a part of their clothing. Those who possess the evil eye can, by merely looking at children, deprive them of beauty and health, and even cause their death.\*

7. As I have said, nowhere in the records of purely Mexican, that is, Aztec, Nahuatl, do we find the word *maguel* employed in the sense given in the passage quoted from Herrera, that is as a personal guardian spirit or tutelary genius. Those tribes had, indeed, a belief in some such protecting power, and held that it was connected with the day on which each person is born. They called it the *tonalli* of a person, a word translated to mean that which is peculiar to him, which makes his individuality, his self. The radical from which it is derived is *to*, to warm, or to be warm, from which are also derived *tonatli*, the sun. *Tonalli*, which in composition loses its last syllable, is likewise the word for heat, summer, soul, spirit, and day, and also for the share or portion which belongs to one. Thus, *tonalli* is spirit or soul in general; *tonalli*, my spirit; *tonalli* in *ipua tonalli*, "the sign under which I was born," i.e., the astrological day-sign. From this came the verb *tonalpa*, to count or estimate the signs, that is, to cast the horoscope of a person; and *tonalpahu*, the diviner whose business it was to practice this art.†

These *tonalpahu* are referred to at length by Father Sahagún.‡ He distinguishes them from the *tonalli*, though it is clear that they were regarded in function as the magical spirits of the southern tribes. From the number and name of the day of

\* *Historia de las Indias de Mexico*, tom. II, p. 66. Francisco Ximénez, in his thoughtless work, *Historia sobre los Dioses que han originado la Religion de los de los Aztecos* (Mexico, 1865), says that it was almost impossible for him to recognize their faith in this magical power. "Conservan las aguas y las plantas de la naturaleza, siendo con la de que ellos se nutren," etc., p. 120, and comp. p. 125.

† On these names occurs the interesting *Historia de la Lengua Nahuatl* by Hilarión de la Cruz, published at Puebla, 1885. It is not impossible that there is itself a corrupted form, meaning the *tonalpahu* called up, which is at the basis of *maguel*.

‡ Sahagún, *Historia de las Indias de Mexico*, lib. IV, par. 100, and lib. II, cap. I.

birth they forecast the destiny of the child, and stored the power of spiritual influences which should govern its career.

The lamp was by no means an indefensible possession. It was a sort of repository of magic. As long as it remained with a person he enjoyed health and prosperity; but it could depart, go astray, become lost, and then someone had to undergo ordeal. This is signified in the Shikani language by the verb *imamashitai* to check, stop or suspend the soul before a shock or frighten one and sometimes to hurt or injure the soul, hence to cast a spell or curse on his life and his

The explanation of the real purpose of the conjuring and incantations which were carried on by the native doctors was as follows. It was to recall the soul to body or persuade it to return and, therefore, the ceremony bore the name "the recitation of the soul" and was more than any other deeply imbued with the superstitions of Shamanism. The chief officiant was called the *imamashitai*, "he who concerns himself with the soul." On a later page I shall give the formula recited on such an occasion.

8. There is some vague mention in the *Amur records* of a compulsory order who have the same construction, which may be translated "under compulsion." They were also known as soldiers, under compulsion in war. As was the case with most names of the Sorokan, or Solon, entrance to the order was by a severe and prolonged ceremony of initiation the object of which was not merely to test the endurance of pain and the power of self-denial but actually to induce the mind in that subjective state in which it is brought into contact with the domain in which it sees "my visions and dream images." The writer alluded to the person who formerly questioned the "initiated sorcerer," who, it will be seen on another page, was also the patron of the later Shamanists.

The word *shaman* also occurs among the earliest records in connection with a part of proper names always with the signification of "magician," so in that of *Xamkashan* a son of the *Uchuk*, meaning "sorcerer," referring probably to the

\* See also the *Amur records*, *Amur* 11 pp. 12-13. The translation of *imamashitai* by "suspend" is given, and is correct as there is no other word likely to signify the meaning in question.

not or want employed by the magi in conjunction \* He also handles the "wicked water" as a crucial lake not far from the city of Mexico, surrounded by raised terraces, described by M. LeMay †

9. The belief in a personal guardian spirit was one of the fundamental doctrines of Teotism but this belief by no means exhausts the full import of the term the Mr. H. H. Bancroft has recently stated. The calendar system of Mexico and Central America, which I have shown to be continuous ‡ the same throughout these diverse linguistic stocks, had as one of its main objects astronomical divination. By committing it the appropriate magical was discovered and assigned and thus was certainly a prominent feature in the native cult and has never been abandoned.

In Mexico to day in addition to the special personal guardian, the Indians will often choose another for a limited time or for a particular purpose, and this is quite consistent with the form of divination he has been taught. For instance as we are informed by an informant traveler, at New York or at some planting the head of a family will go to the parish church and among the various saints there employed will select one as his guardian for the year. He will address to him his prayers for rain and sunshine, for an abundant harvest, health and prosperity and will not neglect to best these supplications by liberal gifts. If these are good and harvests ample the farmer is rewarded with still more gifts and has and is sought for another year. But if such has been but the Indian equates to the choice at the end of the year himself as his only patron a second offering must have all the best wheat he can think of, and has nothing more to do with him.

10. A Mexican writer Andres Bernal, who enjoyed many kind outward opportunities to study these practices as they exist in the present generation described them as he saw them in the village of Tototlan a remote hamlet in the State of Vera Cruz the population of which speak the Nahu language. This

\* See the Appendix to the "The discovery of the Aztec calendar" by the same author.  
 † See the Appendix to the "The discovery of the Aztec calendar" by the same author.  
 ‡ See the Appendix to the "The discovery of the Aztec calendar" by the same author.  
 § See the Appendix to the "The discovery of the Aztec calendar" by the same author.





element similar ones. The name of their king who organized Montezuma the first some sixty years before the arrival of Cortés proves that there made use of the name as a title in accordance with personal designation. It is given as *Ten Michin, Tlumo Michin*.

Unfortunately so far as I know, there has not been published and perhaps there does not exist, an authentic copy of the *Historia* consulted. It was nevertheless reduced to writing in the native tongue after the conquest and a part of it was sent to the historian Bernal in the *Historia* town of Tuxtla. But they say was copied from a copy which is an original and was then the *Historia* received his name, as *Don Alonso Bernal* etc. examples given by Herrera. This latter writer adds that the name was assigned by the priests when the chief was seven years old (as among the Totonacs part of the title being to signify) in the temple and how he was. He refers also to their regular religion as marriage. Their system was then different from among the Aztecs. It was necessary that the youth should have a name bearing a higher number than that of the maiden, and also that they should be related, provided that a married couple to certain formal marriages of the rulers which were obliged to be within the same year.

Now, I have referred in some detail to the rites and superstitions connected with the Calendar because they are all material parts of Aztecism, carried on for two thousand years by the priests and the masses only as was fully recognized by the Catholic clergy. Whenever this calendar was used the *Gregorian* of Augustus was celebrated and the ritual had constant reference to it. Our latest information about it does not come from central Mexico, but farther south in the region occupied by the various branches of the Mayan stock by the agents of whom was a which, perhaps, the regular calendar and the system was connected with it, were invented.

One of the most important older authorities on this subject is Francisco Ximénez de la Vega a learned Dominican, who was appointed Bishop of Chiapas and Soconusco in 1691 and who published at Mexico in 1708 a history book entitled "Conquista

<sup>1</sup> *Historia* - *Historia*, 1691, p. 17.

<sup>2</sup> *Historia* - *Historia*, 1691, p. 17.













three all of whom were bound together by pledges of mutual information and assistance, that a fundamental principle of the organization and an indispensable step in the initiation in it the mysticism was the abjuration of the Christian religion, and an undying hatred to its teachers and all others of the race of the white oppressors; and that when they made use of Christian phrases or ceremonies it was either in derision or out of hypocrisy, the better to conceal their real sentiments.

There are a number of other witnesses from the seventeenth century that may be summoned to strengthen this testimony, if it needs it.

14. In the *History of Guatemala*, written about 1690 by Francisco Antonio Fuentes y Guzman, the author gives some information about a sorcerer of this school, who was arrested in Totonicapan, and with whom the historian had something to do as *corregidor*.

The respectable magician was a little old man, *señorito*, and when caught had in his possession a document giving our days of the year according to the European calendar, with the *Nagual* which belonged to each one. That for January is alone given by our writer, but it is probable that the other months merely repeated the *naguales* corresponding to the numbers. It ran as follows.

*Nagual Calendar for January.*

1. Lion.	17. Arrow.
2. Hawk.	18. Brown.
3. Stone.	19. Jaguar.
4. A lizard.	20. Core-bark.
5. Colibri (bird).	21. A flute.
6. The quetzal (a bird).	22. Green-stone.
7. A stick.	23. Corn.
8. Rabbit.	24. Fire.
9. A rope.	25. A plummet.
10. Leaf.	26. A cord.
11. Deer.	27. Opuntia.
12. Guacamayo (parrot).	28. Thunder (the thunder-storm).
13. Flower.	29. Two vultures.
14. Toad.	30. Hawk.
15. Caterpillar.	31. Rain.
16. A ship.	

When the mirror was examined as to the manner of engraving the proper legend is a detail he gave the following account.

Having been informed of the day of birth, as he has been called at the residence of the parents and told the mother to bring the child into the field behind the house. Having there set out the design the mirror of the child would appear under the form of the animal or object set opposite to the thing by the children; a supposition which is borne out by the fact that a few days after it on the 15th, the work is on the table and to be. The workers then addressed various prayers to the mirror to protect the little one and told the mother to turn it daily to the same spot, where no object would appear to it and would finally no longer be thought all in life. Some, however, all retained the power of transforming themselves into the mirror, and the mother declares that, though he could not do such a miracle his own experience has shown him of several and valuable proofs, especially as he had told him enough examples to fill volumes.<sup>4</sup>

The tribes to which this author refers were the Cahuilla and Yuma, who spoke practically the same language. An examination of some of the old documents prepared by the early missionaries furnished further and interesting information about this obscure subject.

In the Yuma language of Guatemala, the word *magi* was applied both to the magician himself to his magicistic art, and to the magic power which magical and protected him. This is shown by the following explanation, which I quote from Father Cano's *Grammatica de la Lengua Yumatana*, 1814, a masterpiece in the history of the American Philology Society.

*Magi* or *Kortomany* you or wizard and they were considered to be the magicians or wizards by the same name. It was a kind of magic which they used as art to make their enemies and enemies, love, anger, etc. Then, they said, to you, to wizard, power to and magic. 'What a power his magic, is a lion, a tiger.' They also applied the word to the art of making some things and other things, which is shown by the word to speak in their and therefore to the thing which they transformed, to power and power, from the word. The idea of the word, the life of the animal, of the bird, is a word, etc. because they believed that life is made with it. They used to make animals and

<sup>4</sup> *Journal of California & American People*, Vol. II, p. 44, 45.



And every seven days he put on the mantle of a corpse, and then he looked like a corpse. Every night there he dreamed the nature of an eagle and that he looked only an eagle. One night he saw that he looked like a man of compressed blood, and he was looking like that compressed blood."<sup>2</sup>

It may be said that such passages refer metaphorically to the condition of his obscurity but even if this is so the metaphor is not drawn from the obscurity talked in Hagiography which then proved real, and they do not compare it too strongly.

26. Among the Hava tribes of Yucatán and Guatemala we have met many in the nineteenth century of their beliefs. Father Bernardino de Sahagún tells of Tzucuc in the first half of the century, a man that he said was in his day considered deformed that he distinguished yet he had transformed himself in a way as man, sometimes he appears and a young girl of approximately twenty confessed that she had been transformed into a bird by the witches, and in one of her nocturnal flights had rested on the roof of the very house in which she grew up, and which was some ten leagues from her home. Her windy song made that woman hearing to come out of doors, she had had a bird dream in which she seemed to take the bird. If he was not however, from the account, as well as from other sources, that the heart of the transformation was lower, and it was used as one familiar to the superstitions of the Nation? The matter still continues to populate the ancient gods of the Nation at the beginning of the century something of a ceremony called by the Spaniards the *ceremonia de los dioses*, and by them was it the offering of the gods.<sup>3</sup>

The first writer in Spanish, when he visited in 1541 the country of the Yucatecans, in Guatemala, reported by Juan de la Cruz, discovered that they had preserved the respect the village of their gods, although wholly unaffected by the influence of their various Christianization. The "Nation" still assigned the miracle to the new-born spirits, and was linked to the various gods in various ways and formulas of

<sup>2</sup> It is said that in 1541 the first of these, p. 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

<sup>3</sup> History of the Yucatec Nation, Vol. I, p. 10, 11, 12.





Monroe and Rembrandt, which everywhere was inspired by two  
 for the same reason: the influence of the Spanish and Italian of  
 the Christian culture.

In her eyes the letter was not a plea for the cessation of persecutions and oppressions started by the Moslems. To them the movements of the British were the outward sign of their own subjugation and misery. They revolted against those who in eyes looked at them as slaves of the sword or religious and racial conquest. In the Moslem perspective, however, the conquest after the conquest the role of Islam in constantly departed as the track of religious persecution. They a tyrannical, obstacle of their progress.

"The use of baptism is always limited to clear records of baptism and membership. Everywhere it has come to mean this, making false to the reader that has grown for us the ordinary suggestion of the baptismal use the extended membership is a testimony of the nation's present condition. In baptism is found in order to position themselves of the land and its members to the future of their own and the future to make a theme, and to give their own of their own of baptism. (One of these documents is found in the book of marriage and a baptismal record is presented showing a baptismal record page a line by a name known to each, which is the theme which is most ready to explain the movement on the subject." 1994

Similar instances are recorded by Jacinto de la Serna. He adds that not only did the Indians practise operations to the fire in order to obtain the effects of various incantations, but they delighted to separate the numerous dwelling among storks and grackles a narrow yellow manureman for the house and the one making paths for the wife. Sometimes they were, I am sure, in the pit alongside the hot water some little and I thought, so that they really followed their own expert mode thus seemingly adorning the blood. They prepared a purely pagan poem to the sacred formula "Father Son and Holy Ghost, understanding it to be "Fire Earth and Air" of the *Mar*."

Whether or whether was an enemy to that religion so cruelly forced upon these miserable creatures was to them an ally and a friend. Jacinto de la Vega tells us that he found written formulas among them reading "O Brother Antichrist, Brother Antichrist Brother Antichrist, come to our aid" pathetic and desperate appeal of a wretched race, ground to earth under the iron heel of a religious and military despotism.

16. The association embraced various tribes and its members were classified under different degrees. The initiation into these was by solemn and often painful ceremonies. Local societies or brotherhoods were organized after the manner of those usual in the Roman Church but instead of being named after St. John or the Virgin Mary they were dedicated to Jesus located as Pontius Pilate out of derision and hatred of the teachings of the gospel. It is the Devil or Satanism, who were looked upon as powerful assistants in opposition to the Church.

There were certain recognized centers of the association over which its most important ceremonies revolved and where their secret councils and most important deliberations were held. One of these was Imitacao, in the province of Rumburico a second near Huastecan, Oaxaca, a third at Toluca, Mexico.

1. de la Serna, *Historia de Oaxaca*, pp. 21, 22, 23. The incidents referred to were the great events, probably the date in the history of Huastecan, in 1540 and 1541. The 1540 is the date of the first ceremony, the 1541 the date of the second.

2. *Historia de Oaxaca*, p. 21. The date of the first ceremony was the date of the first ceremony.

3. *Historia de Oaxaca*, p. 21. The date of the first ceremony was the date of the first ceremony.

much a group of Cancer Clinics is (2) is Transportation Clinics; and a few others may be secured.

The high price she received in fact, of about quarter million dollars over the legitimate market and government is an estimate first. On the occasion of an office inquiry by the House of Representatives it was ascertained that the high price of Rosenberg's material under his own name was about \$1,000,000.00 and the total efforts of his cash were not less than \$2,000,000.00.

The reply stresses the complexity of the situation even on the domestic side and our positive well known to the Spanish private and civil authorities. The circumstances, facts and methods of procedure were everywhere identical. In this kind of case, it was reported as a period of the current intelligence which either shows the complexity of the situation with it.

To a certain extent and almost in every instance, as Heyes and Jernstedt, the prevalence of Agmatism was hereditary in particular families. This is especially stated by the historian (Professor A. Agnar) who had exceptional agmatism for so many years himself with the face.

A sample of the British attitude of the century also can be seen in a number of various details of the correspondence of the British Consul General in Vienna of that day, Francis Warren de Aza, who informed us that he had known and had the experience of different grades in the native aristocracy and middle class and that all in a given country recognized the supremacy of one whom they referred to as "the little old man" (Il Vecchio). But he was not so much surprised by what happened there as right to the obvious distinction.

According to some within town, the highest grade of three  
positively heterogeneous were among the. Making the naturally better

\* *Revised and expanded edition of the first edition, published in 1984.*

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The following are the names of the persons who have been appointed to the various committees of the Board of Directors of the American Telephone and Telegraph Company, for the year ending December 31, 1910:

1. The 10th Street Garage is located at 10th Street and 4th Avenue.

of "sweat waters" for diseases probably from the shell they had to derive the names by means of phonetic values.<sup>1</sup> In the north they were spoken of as "granilins" which may have been derived from the object of powder so-called in the Spanish language?

§9. It will be seen from the above that Mayanish language is an ancient civilization dating back to the time of primitive civilization, because after the conquest a perfect barrier in the north sea and various developments of the language among others it is found that it was the source from which the Aztecs and the Mayas by which was sustained the character of the colony American towards his foreign conquerors, considering the services were not then breaking out in human revolt and civil war.

There is strong reason to suspect the power there for obvious reasons it has not been demonstrated. It has always been a territory and a matter of dispute as to the viceroyalty of Yucatan how rapidly spread the place of the occupation and secured lasting independence for the natives, after some plans had been agreed upon by the two courts, Mexico City and Vienna in 1547 the remote people of Yucatan in 1547. Such unanimity of action could not have been possible through the aid of a powerful, well-disciplined and well-organized central organization. There was certainly no doubt they were the chief of matters of the remarkable order of Mayanish in the Peninsula.<sup>2</sup>

There is an account that was taken from the first and nearly correct of the Mayas in 1561. It certainly refers to a number of religious men surrounded by a half-blood native Spanish Catholic, but some of the participants afterwards confessed that it was the outcome of a conspiracy which had been preparing for a year.

When the aged aged they are not known to have accompanied himself as the high priest of the temple of Mexico, a minister and teacher of religion and the moral government of the kingdom.

<sup>1</sup> From the use of "granilins" and other names of "granilins" the word "granilins" is derived.

<sup>2</sup> In the north, beyond a question of independence. The religious government was spread over the land and the people, and only within the boundaries of the peninsula of the peninsula of the peninsula of the peninsula.

J. de la Hija, *Historia de Yucatan* (Vol. 1, pp. 1, 1888, 1889).





himself for that task will certainly meet the conditions required a number of years ago by the sagacious Americans who study and history. Mr. H. V. Hooper in these words

"Among the ruling and primary stages of the most advanced nations of America there has always existed a mysterious bond, a secret agreement, which at the distance to which they have been subjected have not dissolved. It is in its private essence that we may attribute these mysterious movements of the thoughts of Mexico and Central America, which have never been more than a shadowy reflection of the magical power."<sup>1</sup>

That mysterious bond, that secret organization, is Nazism.

§1. A remarkable feature in this mysterious society was the exalted position it assigned to Women. Not only were they admitted to the most sacred degrees, but in revealed initiations they occupied the very highest rank in the organization. According to the traditions of the Tzotzil and Tz'utzil of Chiapas, when the national hero Totem, constructed by the breath of the sun with his darkened shrine at Tlaximilco, in Morelos, he deposited in it the sacred books and holy relics and constituted a college of venerable men to be its guardians, but placed them all in subjection to a high priestess, whose power was absolute.<sup>2</sup>

The venerable Plutarch in his *Amphiglossa* records from his own knowledge that some of these female adepts had obtained the rare and peculiar power of being in two places at once, as much as a league and a half apart [ and the repeated references to them in the Spanish writings of the sixteenth and seventeenth centuries confirm the story in which they were told and the impressive witness that was known to Plutarch ]. In the magical world of Nazism Women were the priests and priestesses.

§2. This was a racial inheritance from pre-Columbian times. In many native American legends, as is shown from the old world druidic powerful enchantments is remembered as the founder of the final resistance of man through the power of the magic person.

<sup>1</sup> *Amphiglossa* by the Plutarch, ed. by H. A. Ward, Philadelphia, 1891, p. 100.

<sup>2</sup> *Amphiglossa* by the Plutarch, ed. by H. A. Ward, Philadelphia, 1891, p. 100.

<sup>3</sup> *Amphiglossa*, ed. by the Plutarch, ed. by H. A. Ward, Philadelphia, 1891, p. 100.









have his account to somewhat modify it in one instance; but it is grounded on the established habits and general constitution of the nation of those Indians and on customs well known to those who reside there.

The late distinguished Americanist, the Abbe Brasseur de Bourbourg during his long sojourn in Mexico and Central America, had occasion more than once to come in contact with the chief of the ancient folk of the Nahuatlans, still such in some circumstances. Among the depictions of the life of the Yohuatlan he was one of the guests of the great nobility, and he drew her out with a warmth which proves that he had not lost his eye for the beautiful.

"She wore a plait of light green stuff loosely folded around her loins at the hips, and falling to a knee distance above the ankle a skirt of red silk gauze with about sixteen hundred embroidered with gold, closed the whole part of her person, leaving her breast open which lay a robe of heavy gold pieces, pinned and strong as a cord. Her hair which was divided as in front, and drawn back by two colored bands fastened with blue ribbons, which a white mantle had just unveiled her head like the white hair of the ancient Egyptian. Never in my life have I seen a more striking figure of an heir of a Cleopatra.

"There was something strange in her expression. Her eyes were the blackest and the brightest in the world but there were moments when she suddenly passed behind against the brilliant table at the wall and they became fixed and dead like those of a corpse. Then a deep glance would shoot from beneath her dark lashes, smoldering a chair to the heart of the man to whom it was directed. Was it mischief or was it, as those around her believed a deadly glance of soul on destruction of her spirit told its signal, a supernatural sign of unknown worth? What shall I say?"

§4. It would be a mistake to suppose that Mayanisms were an incoherent medley of superstitions, a mass of jumbled legends derived from the ancient paganism. My study of it has led me, to a widely different conclusion. It was a representation of a well defined portion of the native cult whose sources we are able to trace long anterior to the period of the conquest and which had in connection with the elaborate and bloody ritual of the Aztecs. The evidence to this effect is as follows:

Whatever in that day the Catholic priests found out the

\* Page 4 of *Journal de l'Amérique*, p. 111. We add a number of quotations of the same character to the text.

holy places and sacred objects of the paganism they were in-  
volved or deep involvement not in spiritual destruction. The  
British they preserved the the bones of the gods they found them  
placed in this as a danger to the paganism. A early reference  
is to the bones of the gods of the gods. In 1887 Father  
From discovered a stone in a deep water of the lake, and this  
stone is the stone for the paganism which was the stone  
of the gods called the stone of the gods. The stone of the gods,  
and gods, scattered throughout the whole region of the lake  
was the stone of the gods. The stone of the gods and gods and  
the stone of the gods.

We cannot sit in regarding the stone as merely another stone  
of the stone of the gods. The stone of the gods is the stone of the  
stone of the gods. The stone of the gods is the stone of the gods.  
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They say further that he once dwelt in Huachuca, a town in the province of Sonora. Near there, at the place called Tacholapala, he was buried, by being laid with his head to the north and his feet to the west and in the house a great temple, and all in charge of a noble lady named by Quetzilcoatl (Quetzilcoatl) in person. Two rooms consisted of cut-hewn stones with covers of the same material, a wall on which were inscribed the names of the various cities because he lived in the province, Huachuca, which are given names; and other important objects.

All of these were taken from the cave and publicly burned in the place of Huachuca on the entrance of our first American visit there in 1601 having been destroyed to us by the Indians in charge and the guards. The Indians have great respect for the Virgin, and in some places they call him the House of the Virgin.

The English priest Thomas Gage who was outside of a period among the Fokomchi Indians of Guatemala about 1630 relates his discovery of such a cave, in which the idol was preserved, and gives this description of it:

We found the idol standing upon a low stand covered with a black cloth. The substance of it was wood, black shining like jet and it had been painted or painted the form of a man's head with the black skin, without either beard or hair. His face was green, with a wrinkled forehead, and blood red eyes.

They bowed to this their god, saying that he had plainly told them they should not believe anything of Christ, but follow the old ways of their forefathers.

The black color here mentioned was a relic of ancient symbolism referring to the night darkness, and the obscurity of the holy cavern. Visschers informs us that the priests of the ancient paganism were accustomed to rub their faces and bodies with an ointment of fat and pine resin when they went to sacrifice in the forests, so that they looked as black as night. In the account from Mexico de Vega already given *Don Juan the Black King* is named as one of the districts of the Aztecs.

In some parts the principal idol found in the caves was the

\* *Chilodromos* (Mexico) pp. 2, 3.

† *Opus* of the Society of the Holy Spirit, pp. 200, 201.

‡ *Spain's History* (Mexico) pp. 200, 201. Dr. Visschers has called it *Don Juan the Black King* in the passage which among the Aztecs (Mexico) pp. 200, 201. One of the first names of the Aztecs is related to the Virgin Mary. *Spain's History* (Mexico) pp. 200, 201.



achieved every of her tribe for the current period that of Juchitane. Near San Ochoa, which was a place of worship of the Lapoteas long after the Conquest, and that is the Cerro de Montepioque near San Francisco del Mar.

The ultimate meaning of this movement was the worship of the Earth. The laws that the Masters of the Earth, ruler-tyrants of the Earth, the Hell from whose dark caverns flow the flood of sinners and crying the tender shoots of the food plants, as we see the great trees. To the native Mexican the Earth was the provider of food and drink the common Father of All; as that to this day when he would take a solemn oath, he claps to the earth, touches it with his hand, and repeats the solemn formula: "¿por qué me echas en la tierra?" "Does not our Great God see me?"

23. The history of the Teyoyotl of the Nahuas and the Toton of the Totonaco is shown not only in the concern of naming of the names, but in the fact that both represent the third day in the ritual calendar. For this reason I take it, we find the number three so generally a sacred number in the symbolism of the Nahuas. We have already learned in the extracts from Kuri de la Vega that the neophytes were instructed in names of three. To this day in holocausts the fasts and festivals appointed by the native missionaries are three days in duration. The semi-Christianized inhabitants of the State of Yucatán, the Yabank-speaking Chontes, continued in the last century in Yucatan three divisions, the Dawn, the Noon and the Evening; analogous to a similar "tercio" used by Father Duran among the Aztecs of Mexico.]

The number seven, that is, 7 x 3, occurs so frequently in the conjurations of the Mexican sorcerers that it is worth exchanging "it was the devil himself who enchanted me," with this superstition about the number seven."

\* See the conjuration of the Totonaco in the "Historia de la Nación de los Totonacos" Vol. I, p. 1. The Totonaco is the only one of the Nahuas who is not a member of the 20th day of the year.

† See the conjuration of the Totonaco, Vol. I, p. 1.

‡ See the conjuration of the Totonaco, Vol. I, p. 1. The Totonaco is the only one of the Nahuas who is not a member of the 20th day of the year.

§ See the conjuration of the Totonaco, Vol. I, p. 1. The Totonaco is the only one of the Nahuas who is not a member of the 20th day of the year.

¶ See the conjuration of the Totonaco, Vol. I, p. 1. The Totonaco is the only one of the Nahuas who is not a member of the 20th day of the year.



The other number entered in the calendar was seven. I have, in a former essay, given various reasons for believing that this was not derived from the seven days of the Christian week, but directly from the native calendar.<sup>1</sup> Dubaut de Vays tells us that the patron of the seventh day was "Amathec," the Feathered Serpent, and that many nagualists chose him as their special patron.<sup>2</sup> An already more, or differently the chief deity of Aztec and Inca, when again very old, and among more in the Valley of Mexico the belief in the calendar came was formerly assigned to the seventh day after birth.<sup>3</sup> From another hypothesis the descendants of Uteobachi maintained that when the lightning strikes the earth the "thunder stone" sinks into the soil but rises to the surface after seven years.<sup>4</sup>

The above and six were the ruling numbers in the general system of the system of San Salvador. The "sun" was painted with seven touches representing degrees of exaltation within which marriage was forbidden unless a man had performed some distinguished exploit in war when he could marry beyond the narrowest three degrees of relationship.<sup>5</sup> Another combination of 3 and 7 by multiplication explains the customs among the Mixes of describing the 21 days of a month in which a death has occurred.

The indications are that the nagualists derived these numbers from the third and seventh days of the calendar "month" of twenty days. Representing the five and was patron of the third day and also "Lord of Animals," the transformation into which was the test of magical power.<sup>6</sup> The god of the humanists was the sun, to whom the seventh day was dedicated, was represented by the nagualists as kind of a snake that did not travel on itself, and was generally represented in connection with the "feathered serpent" (Quetzalcoatl), sometimes a human and sometimes a snake, represented as carrying a medicine bag, a quail, and secondary, the appearance of the

<sup>1</sup> *The Golden Calendar of Ancient America and Mexico*, p. 12.

<sup>2</sup> *Les Dieux du Mexique*, par le P. de la Combe, S. J., Paris, 1857, p. 401; *Le Calendrier de l'Amérique Centrale*, par le P. de la Combe, S. J., Paris, 1857.

<sup>3</sup> *Journal de l'Académie des Sciences*, Paris, 1771, p. 100, 101.

<sup>4</sup> *Journal de l'Académie des Sciences*, Paris, 1771, p. 100, 101.

<sup>5</sup> *Journal de l'Académie des Sciences*, Paris, 1771, p. 100, 101.

<sup>6</sup> *Journal de l'Académie des Sciences*, Paris, 1771, p. 100, 101.













and in absolute nudity \* and the incantations sung in bands of naked Nahuatlans, passing in remote grades by straight or in the dark recesses of caves, dancing before the statues of the ancient gods, were scenes that stirred the imagination of the Spanish witnesses to its highest pitch. Bishop Lasca informs us that in Toluca the dance there known as the *mayol* was one of the few in which both men and women took part, and that it "was not very decent." It was afterwards prohibited by the Spaniards. We have excellent evidence that such wild rites continued well into the present century, when in the leading cities of the State † and it is highly likely that they are not unknown to-day.

34. Moreover it is certain that among the Nahuatlans, one of their most revered symbols was the serpent, or *Chacac*, one of their highest orders of the initiated was that of the *chacac*, or serpent. Not only is this in Christian symbolism an emblem sign of the Trinity of God and the saving of God but the Nahuatlans were aware that in the astrological system of ancient Mexico the serpent represented the *gahuatl*, that it was regarded as the most potent of all the signs, ‡ and modern research has shown contrary to the opinion long held, that there was among these nations an extraordinary and exclusive worship of the renegade principle of nature, associated with numerous phallic emblems.§

Large pieces of stone have been discovered one for instance on the *Cerro de las Aguas*, not far from the city of Mexico

\* See a picture story from Mexico in the *Illustrated London Standard* of 1891. It is to be regretted that the picture is not of the best quality.

† See the *Illustrated London Standard* of 1891. It is to be regretted that the picture is not of the best quality.

‡ See the *Illustrated London Standard* of 1891. It is to be regretted that the picture is not of the best quality.

§ See the *Illustrated London Standard* of 1891. It is to be regretted that the picture is not of the best quality.



and another in the form of Ushige.<sup>1</sup> Probably they were used in some such ceremonies as Orinda describes among the Nahuas of Huasteca, where the same symbol was represented by conical mounds of earth, around which at certain seasons the women danced with *lindero* actions. Although as a general rule an inquiry of ancient Mexican artists shows<sup>2</sup> that they stated that for long since many specimens of a contrary character from certain regions,<sup>3</sup> and Mr. Barrell has copied several striking examples showing various past symbols, which are now in my possession.

We may rather have as a name was connected with the which  $\mu$  of Pashanul the male divinity who presided over procreation were, and of Tiamat, the *Great Mother* of the Aztec pantheon, and it is not without significance that the one-couple of Tula, whose columns were destroyed by the Bishop of Chiapas in 1561 (see above, p. 59), was located at Tiamat, both names being derived from a root signifying sexual union.<sup>4</sup> The other name of the divinity called "the Heart of the Sun," is "Quiche, Atem," he who breathes, and the *Yaguar* Crosses, another analogue of the same deity, is translated by Heller "the Magister." Such facts indicate how intimately the esoteric doctrines of Nagualism were related to the worship of the reproductive powers of nature.

25. It will readily be understood from what has been said that Nagualism was neither a pure descendant of the ancient religion, nor yet a derivative from Christian doctrine and European superstitions. It was a strange commingling of both, often in grotesque and almost living. In fact, the present-day Nagualism is the native population of Mexico today is less pure than a fragment, according to the testimony of the most competent observers.<sup>5</sup>

The words and prayers of the Naguals are very ancient in this. It is very visible in those I have quoted from Haden de

<sup>1</sup> Cf. *Journal de la Société des Américanistes*, t. 1, p. 100, and *Journal de la Société des Américanistes*, t. 2, p. 100, 1901.

<sup>2</sup> *Journal de la Société des Américanistes*, t. 2, p. 100.

<sup>3</sup> *Journal de la Société des Américanistes*, t. 2, p. 100, 1901.

<sup>4</sup> *Journal de la Société des Américanistes*, t. 2, p. 100, 1901.

<sup>5</sup> *Journal de la Société des Américanistes*, t. 2, p. 100, 1901.



not become paralytic that he may not choke with sorrow, saying that he is not bitten by a serpent, that he himself remains blessed and unharmed, that he does not grieve that he is not bitten by a dog, that he has never been frightened that he has not choked with bread; that he is not filled with love, not by a wife, and that he is not carried off by an eagle, quail, hawk, O cloud, and him, O lightning, and him, O thunder; and him the Father and him the Pool and him several Father.

And I was up to this time having spoken for him to you I tell you that without any cost he survives. He waits it, then when his survivors go forth from his house, they may have problems, notice it, that is to say they go they may meet trouble, for your office of mercy is born, where mercy they are not, in this that I give. O holy souls, that be with you. God the Father, God the Son, God the Holy Spirit, Amen, Amen."

None of such invocations are expressed in terms far more symbolic and symbolic than the above. We have many such preserved in the work of Jerónimo de la Heredia, which supply ample material to acquaint us with the peculiarities of the sacred and secret language of the magicians. I shall quote but one that employed in the curious ceremony of "calling back the dead," referred to on a previous page. I append an explanation of its obscure metaphors.

#### *Invocation for the Restoration of the Tamed*

"He there! Come to my aid, mother mine of the shirt of precious stones. When were there many grey ghosts, when ghost?" Is the white white, or is it yellow? Ah, I have seen the young enchantment and the white enchantment."

"I, the Master of the Masters of enchantment, have given I will demand that and give thee this. Thou, mother mine of the shirt of stones, garden of the moon, who gives life, why have thou turned against this man?"

"A thousand years and thousand men I shall seek thee in the breadth and depth of the regions. I master of spells, speak to thee. He there. Master mine, when thou art weary of your own work with me, he shall be thy sign, the devil in the name of light, that we may have spirit, give us might power, thou Master mine, and create in us with the darkness and fire, and black spirit of darkness, love him and with thy grey cloak, when."

"Grey and yellow ghost who art wandering as if lost over stones, trees and places, I seek thee. I desire thee, return to this world, to this garden. Thou, the one thou master, the one thou master, we have seen and not." Love him, mother mine, whom enter it of precious

some red water, two waters; two rabbits, two rabbits, one deer, two deer, one alligator, two alligators."

"In I myself am here, I am most famous, I make the loud noise of all, I respect no one, even monks and nuns trouble before me. What god in mighty power dare dare me, but a child of gods and goddesses!"  
 "I have come to such and call back the form of the oak tree, wherever it is, willowweave is his wonder, he is like those who are, even unto the nine hundred and the nine hundred." Wherever it is, I summon it to return, I order it in return, and to head and clean this heart and his head.

### *Explanations.*

- 1 The appeal is to Water, regarded as the universal Mother. "The skirt of precious stones" refers to the green of the precious green stones, as later mixed in water.
- 2 The question is addressed to the forest.
- 3 The yellow ochrement is tobacco, the white, a cup of water.
- 4 That is, assigned the form of the signal belonging to the sick man.
- 5 This appeal is directed to the Milky Way.
- 6 "The three is addressed to the forest, to frighten it too returning.
- 7 The "staring spirit" is the Fire-god.
- 8 The yellow tobacco, prepared ceremonially in the manner indicated.
- 9 These are names of days in the native calendar which are avoided.
- 10 The priest speaks in the person of his god.
- 11 Referring to the National belief that there are nine upper and nine under worlds.

From the same work of de la Serna I collect the following list of symbolic expressions. It might easily be extended but these will be sufficient to show the figurative obscurities which they throw around their formulas of conjuration, but which were by no means devoid of coherence and induction to those who could understand them.

### *Symbolic Expressions of the Negualude.*

**Blood.**—"The red woman with snakes on her gown" (referring to the virgin).

**Opal Gum.**—"The white woman" (from the whitish color of the fresh gum).

**Cords** (for entering border). "The snake that does women a work" (because women sit with so long, and the cord wears white hair is carried).

**Drinkiness.**—"My running time," or "when I am getting my breath

**The Earth.**—"The mirror that smokes" (because of the smoke that the

Irony. "The rabbit with its mouth upward" the child is appealing to the way they sit in the snow. (His old mother appeared, instead of as usual, with her face) like the breath exhaled from the mouth, the flower which sprang up, "growing" out of that place, as if the flowers as food as vegetables are gathered from the earth, which is therefore spoken of as a flower. "The flower with its mouth upward" is flower, and the spring of rain is like the mouth, because all things necessarily return to it, and are swallowed by it).

Flower. "The flower with its mouth upward" or "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

Flower. "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

A Faith of Copper. "The yellow (the flower)" (because the flower was yellow, and was the flower of the flower).

The flower. "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

A Faith. "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

Flower. "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

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Flower. "The flower with its mouth upward" is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward, and the flower with its mouth upward is like the flower with its mouth upward.

With it might be asked how the dark and secret ceremonies of the Aztecs were carried out, and the fact of the officers of the Holy Inquisition, which was established in Mexico in 1571. The answer is that the inquisitors were instructed by Don Juan Diego de Padua, who at that time was Inquisitor General and President of the Council of the Indies. He was a Spanish priest, and he was a member of the Holy Inquisition, and he was a member of the Holy Inquisition, and he was a member of the Holy Inquisition.

impurity as well as want of reverence in the Holy Catholic Church, for the crimes of heresy, apostasy, heretical blasphemy, and every incalculable superstition." etc.

Dr. Lopez has, however, conceded very generously this exemption. In the thousand years of its celebration in the city of Mexico in 1851 a half-breed Spaniard did Cajon by name, but of a full-blood Indian mother accused of blasphemy was sentenced to escape the Holy Office by dressing his Indian dress but his eyes were fastened and the powerful state

with the very slightest whisper of European blood brought the strongest of the jurisdiction of the Inquisition. Can this mean to have been a concession for we find no record of an auto de fe held in 1609 in the province of Yucatan in which eight full-blood natives were punished for worshipping the goddess Ixchel? Mr David Ferguson however who has studied minutely the records of the Inquisition in Mexico informs us that in none of the trials read by him has he observed any charges of paganism, although many trials were secured, and some tried, for worshipping Indian deities.

27 It will be seen from what I have said that the rites of Paganism extended as wide as did the term over Mexico and Central America. It becomes therefore of importance to discover from what language the word and its associated words are derived. From that source it is convenient to supply the rise of the superstition also had their origin.

The opinions on this subject have been diverse and positive. Most writers have assumed that it is a Nahuatl, or pure Mexican word, while an external authority Dr Hail is led to conclude that it is from a dialect belonging to the neighboring great stock of the Maya dialect and especially the Quiche or Guatemalan. [Perhaps both these positions are erroneous, and the

\* See the *Relacion del auto celebrado en Mexico, año de 1609* (Mexico, by la imprenta del Real Oficio, 1609).

\* In the auto celebrado en Mexico, año de 1609 (Mexico, by la imprenta del Real Oficio, 1609) it is stated that the auto was held in the city of Mexico, and that the auto was held in the city of Mexico, and that the auto was held in the city of Mexico.

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must look elsewhere for the true etymology of these expressions. Unquestionably they had become domesticated in both Maya and Nahuatl, but there is some reason to think they were loan-words belonging to another, and perhaps more venerable, civilization than either of these nations could claim.

To illustrate this I shall subjoin several series of words derived from the same radical which is at the basis of the word *magick*, the *magic*, *diver* in *diver*, being taken from various radicals of diverse, though graphically contiguous, linguistic stocks, the Maya, the Zapotec and the Nahuatl.

#### *From the Maya of Yucatan.*

*Kaash*, or *kaash*, a native dancer, forbidden by the missionaries.  
*Kaash*, talent, skill, ability.  
*Kaas*, intelligence, wisdom.  
*Kashah*, to understand, to divine.  
*Kaashah*, to consider, to contemplate, to meditate, to converse with one self, to enter into oneself.  
*Kah*, great, skillful *ka-kah aash*, a skillful worker.

#### *From Maya Dialects.*

##### *Quereu-Caxemiquel.*

*Kaash*, a witch or sorcerer.  
*Kaashah*, to tell fortunes, to predict the future.  
*Qui kaashah*, to sacrifice, to offer sacrifices.  
*Ka*, to feel, to suspect, to divine, to think in one's heart.  
*Kaa*, to know, to be able or expert in something.  
*Kaah*, a skilful person, a rhetorician.  
*Kaashah*, to make another intelligent or astute.  
*Kaah*, his memory.  
*Kaash*, his soul or shadow of a man.  
*Kah* the god of rain ( *Quereu Jec Teraash* "Hehmer").  
*Kah*, to accompany, to impregnate (*Kaah Kah*).

##### *Kal.*

*Kaah*, to know.  
*Kaashah*, to know often or thoroughly (frequentative).  
*Kaah*, win, amaze (*kaah aash*, double table).  
*Kaah*, his, talent.  
*Kaashah*, memory.  
*Kaashah*, a scholar.  
*Kaashah*, the Goddess of Wisdom.

*From the Zapotec, of Oaxaca.*

*Nana*, *gana*, *gaa*, to know.

*Nana* is known thoroughly, to retain in the memory

*Nana Nana*, or *nana Ni*, a wise man.

*Ovina nana* or *gana nana*, wisdom, knowledge.

*Ihua gana*, or *ra gana*, a teacher, a master.

*Ni Ni*, truth; *ni ni Ni*, that which is true

*Guella*, or *nana*, skill, dexterity

*Ni ni nana*, a medicine man, a "magician."

*Ninno*, to speak pleasantly or agreeably.

*Iragua*, or *sayaga*, to speak easily or sweetly.

*Iyaga gana*, to instruct, to offer instruction.

*Ni nana*, in understanding, the intelligence, generally.

*Nopana*, the superior reason of man.

*Nagaa*,

*Nagaa*, } superiority, a superior man (gentleman, gentle hunter).

*From the Nahuatl, of Mexico.*

*Naca*, to dance, holding each other by the hands.

*Nanala*, a sorcerer, magician, enchanter.

*Nanailah*, magic, enchantment, witchcraft.

*Nauatl*, or *nahuatl*, skillful, acute, smart; hence, superior, applied to language, clear, well-sounding, whence (perhaps) the name of the tongue.

*Nauati*, to speak clearly and distinctly.

*Nauatlale*, an interpreter.

39. I bet you that no one can carefully examine these lists of words, and taken from authorities well acquainted with the several tongues and writing when they still retained their original purity, without acknowledging that the same radical or syllable underlies them all and further that from the primitive form and slow development of this radical in the Zapotec, it looks as if we must turn to it to recognize the origin of all these expressions, both in the Nahuatl and the Maya linguistic families.

The reason to know is the primitive monosyllabic stem to which we trace all of them. *Nahuatl* means knowledge especially mystic knowledge the *Omnia*, the knowledge of the hidden and secret things of nature easily enough confounded in unenlightened minds with sorcery and magic.\*

\* The *Autochthonic Dictionary*: "En una o dos veces he visto decir: mi hermano no sabe, mi hermano no sabe leer, mi hermano no sabe escribir, mi hermano no sabe contar, mi hermano no sabe hablar, mi hermano no sabe pensar, mi hermano no sabe hacer, mi hermano no sabe vivir, mi hermano no sabe morir, mi hermano no sabe nada." In another passage of the same work the speaker writes: "Autochthonic Dictionary: 'En una o dos veces he visto decir: mi hermano no sabe, mi hermano no sabe leer, mi hermano no sabe escribir, mi hermano no sabe contar, mi hermano no sabe hablar, mi hermano no sabe pensar, mi hermano no sabe hacer, mi hermano no sabe vivir, mi hermano no sabe morir, mi hermano no sabe nada.'" and it will be seen in writing that the latter is but a slight variant of the former.



It is very significant that neither the radical *ne* nor any of its derivatives are found in the Huasteca dialect of the Mayan tongue which was spoken about Tampico for centuries before the conquest of the Aztecs. The interest is that in the southern dialects it was a borrowed stem.

Not in the Nahuatl language—although its very name is derived from it<sup>1</sup>—does the radical *ne* appear in its simplicity and true significance. To the Nahuatl also it must have been a loan.

It is true that due to fusion between the Mexican *ne* and its derivative forms the Aztecs, as Aztecs, to speak of themselves

meant a *ne* which to one who thought of himself as himself meant the form of some lower animal which is his neighbor<sup>2</sup>—but it is altogether likely that *ne* had then derived its meaning from the custom of the medicine men to wear masks during their ceremonies.

Therefore of the form *ne* and many of its derivatives and derivatives, were at first borrowed from the Aztecs language, a necessary corollary of this conclusion is, that along with these terms came most of the superstitions, rites and beliefs in which they abided which then became grafted on the general tendency to such superstitions existing everywhere and at all times in the human mind.

Along with the names of the days and the hours, the which mark them, and the complicated astronomical calculations by means of which they were computed, were carried west by the discovery of the Aztecs and the name by which they were known became known from central Mexico quite to Nicaragua and beyond.

The Aztec names have now indeed, lost much of their original significance. In a recent dictionary of the Spanish of Mexico *ne* is defined as "a verb, a word used to frighten children and make them behave,"<sup>3</sup> which is Nicaragua where the former Nahuatl population has left so many traces of its name in the language of today. The word *ne* as a proper noun is used in the book not, as a knowledge of it, but as an act

<sup>1</sup> *Ne* was derived by way of *ne* from the Aztec *ne* and the Nahuatl, "in the Aztec language," for November 1888.

<sup>2</sup> *Ne* was derived from *ne*.

<sup>3</sup> *Ne* was derived from *ne* and *ne* was derived from *ne*.

arrangement of the box for or case in which are kept the proper and apparatus the instruments and change which constitute the stock in trade on either of the two agencies."

Among the Lacandons, of Mexican stock who inhabit the forests on the upper waters of the Usumacinta river at the present day the two agencies or societies in and to be applied to say one "who is entitled to respect and admiration by age and merit" it has in all probability he is also entitled to promote superior and occult knowledge.

39. 47 who has any acquaintance with the folk-lore of the world are aware that the notion of dark and sinister having the power to change themselves into things so as while in vegetation itself and older than history. It is mentioned in the pages of Herodotus and in the myths of several Aegyria. It is the property of African negroes, and the peasants of Europe still hold in their faith in the truth of the were-wolf of Germany, the *Woywog* of France and the *lupo manesco* of Italy. Dr. Richard Smith writes in his interesting study of the subject "He who would explain the origin of this strange superstition must not approach it as a national or local manifestation but as one universal in its nature not as the property of one race or family but of the species and its psychology at large."

There is such a detail as the direct connection of the name of the person with his power of change does find extraordinary parallels between the vegetation of the red men of America and the peasants of Germany. As in Mexico the legend was assigned to the infant by a form of baptism so in Europe the peasants of that Prussia hold that if the godparents at the time of naming and baptism think of a wolf the infant will acquire the power of becoming one and is never to pronounce the name of the person in the presence of the animal into which he has been changed will receive him to become shape.

40. I need not say that the doctrine of personal spirits is not especially Mexican, nor yet American it belongs to man in

\* The legend of the *Woywog* is a very old one, and is found in the folk-lore of many of the Germanic peoples. It is a very old one, and is found in the folk-lore of many of the Germanic peoples.

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general, and can be recognized in most religions and every philosophy. In general contact with the Church, and after the two Platonisms thought that each individual has a particular spirit, or demon to whom is assigned his or her special portion of life. "I think therefore he should address his prayer, and should believe how full in those universal correspondences he is with the power in the great force upon which nature abides constant."

Many a member of the Church of Rome substituted for the doctrine of the Platonists the pagan belief after whom he is named or whom he has chosen from the calendar the highpriest of his Church. This analogy did not fail to strike the early missionaries, and they saw in the Indian priest who dug the veins of the gold a heathen and diabolical intercourse with the holy ones.

And what was their horror when they found that the similarity proceeded so far that the pagan priest also performed a kind of baptismal sacrament with water, and that in the Mexican picture-writing the sign which represents the central day the head by which the red central demon is denoted was none other than the sign of the cross, as we have seen. This was no doubt as to the diabolical origin of the whole system, which was further supported by the enormous theurgic powers of its professors.

41. How are we to explain these marvellous similarities? It will not do to take the short and easy road of saying they are all men and friends. The evidence is too abundant for us to doubt that there was abominable jealousy among the professors in the Spanish colonies bearing those names. They could steel their consciences in the East Indies and Europe if not on their knees.

Moreover, is there anything wonderful in the reports of the missionaries? Are we not familiar with the hypothesis of enormous populations in which the civilized men, women and boys had what the master said has to do with men? The theory of turning one-self or others of civilizing brotherhoods of building enormous populations the well-known performances of the east of the Americas a northern Africa and somewhere else does not have to go off the back of a of Paris to see them repeated. The possibilities of magical knowledge, of telegraphy of clairvoy-

\*See *Journal de la Société de Géographie*, 1876, 17, 18, 19, 20.

ance, of spiritual rappings, did but reappear under the clear light of the close of the nineteenth century the mystical theurgy with which those children of nature were familiar centuries ago in the New World, and which are recorded of the theosophists and magicians of Egypt, Greece and Rome.<sup>2</sup> So long as many unthinking and sensible people among ourselves find all explanations of these modern phenomena inadequate and unsatisfactory, we may patiently wait for a complete solution of them of a greater antiquity.

42. The conclusion to which this study of Nagualism leads is, that it was not merely the belief in a postmortal generation spirit, as some have asserted, nor merely a survival of fragments of the ancient heathenisms, more or less diluted by Christian teachings, as others have maintained, but that above and beyond these, it was a powerful secret organization, extending over a wide area, including members of different languages and varying on one bond together by mystic rites, by sacramental powers and occult doctrines; but, more than all, by one intense emotion—hatred of the whites—and by one unalterable purpose—that of their destruction, and with them the annihilation of the government and religion which they had introduced.

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<sup>2</sup> For the history of the discovery of the ancient world of the world, see the work of the author, "The History of the Discovery of the Ancient World of the World," published in the year 1880, and which contains the explanation of the spiritual phenomena of the world, without doubt, by the study of an actual phenomenon.

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